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ABSTRACT

This document summarizes Bridging Cultures, a 3-hour course module for preservice teachers that is designed to improve teachers' ability to successfully teach diverse students. It can be integrated into existing courses on child development, educational psychology, or the like. The module introduces a framework (based on the constructs of individualism and constructivism) for understanding cultural differences that influence how students and teachers interact and how parents and teachers interact. The module offers opportunities for student participation and documents formats for evaluating student learning. It gives examples of actual student reflections and evaluation comments on the meaning and usefulness of the content. The 19 appendixes include descriptions of the original Bridging Cultures workshops; an outline of the Bridging Cultures preservice module; an overview of the Bridging Cultures project; a sample classroom scenario; graphs of responses to the classroom scenario; definitions of individualism and collectivism; descriptions of classroom incidents and interpretation of those incidents; descriptions of parent-teacher conferences and interpretation of parent-teacher conferences; school breakfast and school-wide cross-cultural misunderstanding, and interpretation of the school breakfast incident; sources of home-school conflict; exit evaluation of the Bridging Cultures preservice module; comments from the exit evaluation; a midterm question; and the most valuable things learned in the course. (Contains 17 references.) (SM)

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Bridging Cultures

A Pre-Service Teacher Preparation Module

January 1998

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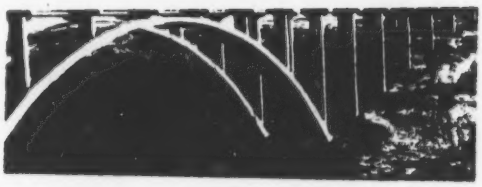

Bridging Cultures
A Pre-Service Teacher Preparation Module

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January 1998

This document is a product of the *Bridging Cultures Project*, a collaboration among WestEd, UCLA, California State University, Northridge, and seven elementary school teachers from the greater Los Angeles area

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ABSTRACT

This document presents a summary of a three-hour course module for teachers-in-training. It is designed to improve teachers' ability teach successfully in communities with diverse populations. It can be integrated into an existing course on child development, educational psychology, or the like. The module introduces a framework (based on the constructs of individualism and constructivism) for understanding cultural differences that influence the ways students and teachers interact in the classroom and the ways parents and teachers interact. The module offers many opportunities for student participation and documents formats for evaluating student learning. It gives examples of actual student reflections and evaluation comments on the meaning and usefulness of the content. A list of recommended readings is included.

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Bridging Cultures
A Pre-service Teacher Preparation Module

Introduction

This three-hour teacher-preparation module is part of a larger project designed to develop and evaluate the effectiveness of novel forms of professional development on teachers' ability to teach cross-culturally. The project is called "Bridging Cultures" and is based on the research of Dr. Patricia Greenfield and her colleagues (Greenfield, 1994; Greenfield, Raeff, and Quiroz, 1995; Raeff, Greenfield, & Quiroz, in press; Greenfield, Quiroz, & Raeff, in press; Quiroz and Greenfield, in press). Essentially, the Bridging Cultures project demonstrates that a comprehensive model of cultural differences can positively affect communication, instruction, and learning.

Initially, this model was the focus of a series of workshops during the fall of 1996. Seven elementary school teachers in bilingual classes in the greater Los Angeles area participated with researchers from WestEd; UCLA; and California State University, Northridge (Appendix A). In a series of three workshops over four months, teachers learned to:

1. understand children and their families in new ways that bridged home and school cultures (Appendix D, top),
2. improve classroom activities emphasizing meaningful collaboration among students (Appendix D, bottom),
3. increase personal reflection about the role of culture in thinking, learning, acting, and communicating (Appendix D), and
4. increase personal reflection about the role of culture in interpreting the behavior of others (Rothstein-Fisch, Trumbull, Quiroz, & Greenfield, 1997) (see Appendices A, B, C, D).

In the course of the project, teachers have become researchers in their own classrooms, in effect, "teacher-collaborators," who are documenting their own innovations. Based upon the successful strategies of the initial preparation sessions, the current project targets a widening audience: pre-service teachers-in-training. Specifically, this report describes the content, process and outcomes of a three-hour[1] module for pre-service teachers. The module was offered by Dr. Carrie Rothstein-Fisch as part of a course, Educational Foundations of Learning K-12, offered at California State University, Northridge during the fall of 1997. The goal was to elucidate how the continuum of individualism and collectivism might help pre-service teachers anticipate how to build cultural bridges.

The Theoretical Framework of "Individualism and Collectivism"

As Greenfield (1994) has noted, the United States represents a confluence of voluntary immigrants, involuntary immigrants, and conquered indigenous peoples. Each group, with its own cultural history and roots, has been socialized toward different approaches to child rearing and learning. Yet, teachers' understanding about how children develop, learn, and communicate are shaped primarily by a single Euro-American model that represents what is normal for only one segment of their students. This is true even for teachers who come from "non-mainstream" backgrounds but who have been schooled in Euro-American style educational systems (Raeff, Greenfield, & Quiroz, in press; Rothstein-Fisch, Trumbull, Quiroz, & Greenfield, 1997).

"Deep value orientations of cultures (including the 'mainstream' U.S. culture) motivate different expectations of children and of schooling. These orientations are less

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[1] Designed for three hours, the actual course module taught was approximately two hours, once administrative tasks and breaks were accounted for.

visible than the material elements of culture or the ways a culture celebrates holidays, observes religious beliefs, or creates works of art. They are more complex than the histories of groups. Yet they underpin whole ways of viewing the world and vast ranges of behaviors, including the ways people communicate, discipline their children, and carry out everyday tasks. Furthermore, if schools are to succeed in promoting meaningful parent involvement, they need to understand how these orientations shape a whole host of beliefs, expectations, and behaviors—on the part of parents, teachers and school personnel" (Trumbull, Greenfield, Rothstein-Fisch, Quiroz, Altchech, Daley, Eyler, Hernandez, Mercado, Perez, & Saitzyk, in press, ms. p. 22).

One powerful value dimension has been characterized as the continuum of "individualism–collectivism." This continuum represents the degree to which a culture emphasizes individual fulfillment and choice versus interdependent relations, social responsibility, and the well-being of the group. 'Mainstream" U. S. culture has been characterized as extremely individualistic (Hofsteed, 1980). For example, using a scale based on many factors to rate 40 countries, Hofsteed found that the United States had the highest individualism score, +164, compared to all other countries studied. In contrast, Mexico's individualism score, -80, indicates a strong orientation to the value of collectivism (cited in Listig & Koester, 1993).

With an influx into the United States of new students from Mexico and other countries with collectivistic value systems, teachers need an understanding of how and why differing value orientations can cause conflict between home and school. Without an understanding of different value systems, discord can occur even between even the most well-intentioned teachers and parents. Moreover, internal conflict within the hearts and minds of students may occur when they are pulled between parents (who desire behaviors consistent with collectivism) and teachers (who stress more individualistic qualities).

The Bridging Cultures Project team believes that the framework of individualism–collectivism is particularly useful in understanding cultural differences, because it is both

economical and *generative*. It is economical, because it incorporates and explains the relationship among many elements that have previously been regarded as separate. Among these are conceptions of schooling and education, attitudes toward family, expectations for role maintenance or flexibility (such as gender roles), duties toward elders, authority structures, attitudes toward criticism and praise, ways of dealing with property, and many aspects of communication (Trumbull, Greenfield, Rothstein-Fisch, Quiroz, Altchech, Daley, Eyler, Hernandez, Mercado, Perez, & Saitzyk, in press).

The framework of individualism-collectivism is generative because it suggests explanations for an endless set of interactions—among students in a classroom, between teacher and student(s), between teacher and parents, between school and community. It has already proven generative, because all seven teachers initially trained in the framework have discovered and created many new applications for the framework in their own schools and educational practice (Appendix D). That is, they have been able to move beyond the specific examples given in the workshops to inferences about the meaning of other behaviors they have seen.

At the conclusion of the third and seemingly final professional development session, all seven teachers had moved from an exclusively individualistic value orientation to a dual orientatio–an appreciation of both individualistic and collectivistic ideals (Appendices C & D). All of them requested to continue exploring the role of cultural values in the classroom and were willing to do so without compensation. In the past year, four of the seven teachers have presented the Bridging Cultures framework at professional conferences; and all have collaborated in the writing of a *Handbook* titled *Improving Cross-Cultural Relationships between Home and School* (Trumbull, Greenfield, Rothstein-Fisch, Quiroz, Altchech, Daley, Eyler, Hernandez, Mercado, Perez, & Saitzyk, in press). The commitment of the teacher-collaborators attests to the value of the individualism-collectivism continuum for bridging cultures in the schools.

The theoretical research by Greenfield and her colleagues, as well as the practice of seven classroom teachers, propels the current teacher-preparation module. It is the

goal of this teacher-preparation module (as part of a teacher education curriculum) to test the effectiveness of the individualism-collectivism framework in stimulating prospective teachers to think creatively about how to bridge cultures in the classroom.

The Teacher Preparation Module

The Course

All participants were enrolled in a course titled "Psychological Foundations of Learning K-12," designed to provide "an overview of the theoretical positions on learning, development, and instruction which attempt to shape the outcome of elementary and secondary education" (California State University, Northridge Catalog, 1997-1999). The author offered two sections of the course. Each section met for three hours from 4:00 to 7:00 p.m. (one on Mondays, one on Wednesdays) for 15 weeks. The course included topics such as: theories of development and learning, motivation, classroom planning and management, and assessment.

The Students

All students enrolled in the course were seeking a teaching credential, either at the elementary or secondary level. Some students (approximately one-third) were already working in classrooms as emergency credential teachers or substitute teachers. About half of the students had not worked with children in educational settings before. The ages of the students ranged from early twenties to early fifties. One course was taught on the Main Campus of California State University, Northridge (N=25, 20 females, 5 males); and the other course was taught at the satellite campus in Ventura, California (N=29, all female).[2]

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[2] Not all students participated in all the evaluations. Several students entered late and did not complete the evaluations.

The Instructor

The course instructor is an ongoing member of the Bridging Cultures Research Team. She has been involved with the Bridging Cultures project since its inception in 1995, when several researchers came together to explore the possibility of using Greenfield's framework of individualism and collectivism as a basis for teacher professional development. She has taught at California State University since 1986, but this was the first semester she taught the Educational Foundations of Learning course.

Procedure

In the second month of the course, students were told that the class session would focus on a framework for understanding cross-cultural values in school. The Bridging Cultures project was introduced as having given impetus to the course module. It was described as a collaboration among WestEd, a regional educational laboratory; the UCLA Department of Psychology; California State University Northridge and seven bilingual teachers from elementary schools in the greater Los Angeles area. Students were informed that they would receive handout materials at the end of the session.

Content of the Pre-Service Module (See Appendix E for an overview.)

The Pre-Service Preparation Module included:

- An introduction to the project (Appendix F)
- A scenario exercise and discussion demonstrating how different cultural values affect classroom decision-making (Appendices G, H)
- A description of the constructs of individualism and collectivism, including definitions and specific classroom based examples (Appendices I, J, K, L, M, N)
- A depiction of Seven Sources of Home-School Conflict (Appendix O)
- Applications of the Bridging Cultures framework to school practice and policy
- Questions and discussion

- Evaluation of the module (Appendix P)

The Module was introduced with a brief overview of the Bridging Cultures project and its results (described in Appendix F and included in the student handout). Students were presented with a scenario: a vignette describing a school-based dilemma regarding classroom jobs (Appendix G). The dilemma presented the possibility of individualistic and collectivistic solutions. Discussion followed regarding how various students might resolve a problem about classroom task responsibilities, in this case, cleaning the chalkboard.

The next part of the module focused on two graphs depicting responses to the same scenario (Appendix H). Each graph portrayed how parents, teachers and students, representing two different school populations, responded to the scenario (Greenfield, Raeff, & Quiroz, 1996). This research demonstrated that in a school where the teachers, students and parents came from the same cultural value orientation (Euro-American), the solutions to the dilemma were harmonious. That is, parents, children and teachers tended to agree on how to solve the classroom problem. However, when the teachers and parents came from differing cultural backgrounds, the result was discord. Parents from immigrant Latino backgrounds believed the classroom problem should be solved by helping (collectivistic solution) rather than by finding someone else to do the job (the individualistic solution proposed most often by the students, teachers and parents in the culturally homogeneous school).

After the graphs depicting cultural harmony and conflict were shown and discussed, definitions of individualism and collectivism were presented to students. Also presented were specific classroom-based examples of how the two orientations are evidenced in behaviors and ways of thinking (see Appendix I). These included narratives about children playing with blocks (Appendix J), different ways to describe an egg (Appendix K) and arrange crayons (Appendix L), Parent-Teacher conferences (Appendix M), and a conflict regarding a federal school breakfast program (Appendix N). Following

these examples, seven sources of home-school conflict were described (see Appendix O). Applications of the Bridging Cultures framework to school practice and policy were suggested, and students became lively in asking questions and adding observations from their own experiences. Evaluation of the module concluded the class session (see Appendix P).

Results of the Bridging Cultures Teacher Preparation Module

The impact of the Bridging Cultures Teacher Preparation Module was assessed on three separate occasions. First, teacher-credential students were asked to evaluate the effectiveness of the Module immediately following the class session. The second evaluation occurred three weeks later as part of a mid-term examination wherein students were asked to describe the five most salient parts of the Bridging Cultures model. The third evaluation consisted of a total course review in the context of a final exam. Students were told in advance of the final exam to prepare an answer to the following question: "Describe the five most valuable things you learned in the course and cite an application of how this might be applied in your own classroom."

Evaluation I:

Exit Evaluation of the Bridging Cultures Pre-Service Module

At the end of each workshop, students were asked to evaluate the module (Appendix Q). Both the content and method of the presentation were assessed. Overall, students were very positive (N=46 of 47 respondents). Student-teachers found the individualism-collectivism to be novel, relevant, economical, generative, and of personal importance.

For some students, the framework brought a **new awareness** of the impact of culture on education.

> "It [individualism-collectivism] is a new concept for me in relation to contact with other cultures. It helped me to take one more step beneath the surface of relating to others. It will help me understand or at least be open to bridging rather than judging."

> "It makes me aware of how students come to school with different attitudes and expectations. I can appreciate the differences among people."

> "Even though I've been exposed to these cultures, it is from the outside-in. I feel like I got a clear view from the inside."

Many teachers-in-training also indicated that the model was **relevant.**

> "[The framework is] very understandable and relevant. Examples were clear and very pertinent."

"Information is relevant only when I can take it back to the classroom – which I could do with this information. In talking with Hispanic parents I can be more aware of why they may react the way they do."

Another common response was that the framework was **economical.** That is, the theory organized a set of interrelated ideas well.

"It seemed to bring everything into perspective and made excellent sense."

"What I liked was the conciseness of much theory."

It also appeared that the framework was **generative.** At least, students suggested in some way that it stimulated them to think beyond the immediate applications offered in instruction. For example:

"[The model] leads to a greater understanding of the different perspectives I should be looking at in my classroom."

"I was raised to be individualist, but I wish I was raised in more of a collectivistic way. I would like to be a bridge–as a teacher, be sensitive to the whole spectrum."

"I think it will be extremely helpful when working with children and parents from different backgrounds."

The individualism-collectivism framework also sparked an interest at the **personal** level (also a generative result). It seemed to help pre-service teachers to become more aware of cultural beliefs of self, family and friends as well as students. For example:

> "I could really relate [to the model] because I've been the student having conflict between school and home"
>
> "It put some of my past experiences into perspective."
>
> "I am able to understand why my Mexican-American boyfriend and I thought *so* differently about everything, including education."

Evaluation II:

Three Weeks after the Module, Reflected in a Midterm Question

Three weeks after the Bridging Cultures module, students were asked to describe the five most salient parts of the framework. Typical responses indicated that students appreciated learning about the differences between individualism and collectivism. Reference to the issue of conflict between home and school values was a popular response. Teacher-credential students also seemed to remember examples that emphasized the role of objects in individualistic cultures.

Awareness seemed most focused on the recognition that the "individual" need no longer be viewed as the only model for learning and education. Students indicated a valuing of both sets of goals, working toward greater harmony between home and school. See Appendix R for specific student responses.

Evaluation III:

Five Most Valuable Things from the Course

On the final exam, three months after the Bridging Cultures Module was presented, students were asked to "indicate the five most valuable things they learned in the course and cite an application of how this might be applied in their own classroom." The most frequently stated "valuable thing" they learned in the 15 week course was the Bridging Cultures framework (N=23). It far exceeded the next two most valuable things, cited as Gardner's Theory of Multiple Intelligences and the role of classroom organization (N=14 each)(see Appendix S for the complete list). Students stated that they would apply their knowledge of individualism and collectivism in their work with parents and children, allowing for group collaboration and greater understanding of varying parental goals.

While it is possible that students, knowing that their instructor had a personal stake in the model, inflated the ratings for the Bridging Cultures Framework, the application to classroom practice seemed to indicate genuine sincerity and candor. In addition, some students could have answered the question by using concepts contained in the test itself, drawing on material from the second half of the course. This would not have included the Bridging Cultures concepts. Likewise, the course presented a broad view of educational psychology, and the Bridging Cultures framework was only a small part of the total course. Other concepts such as developmental theory, learning theory, and reflective practice were central themes throughout the entire course; so the popularity of the Bridging Cultures topic would not seem to be an artifact of repetition or reinforcement.

In summary, it appears that the Bridging Cultures framework (including the theory, research, and field-based examples) has immediate benefits to teachers-in-training. They are able to envision ways to apply it in practice. To meet the educational needs of an increasingly diverse student population, teachers must be equipped with models that can inform them of both visible and invisible belief systems. The framework

of individualism-collectivism has proven helpful in this endeavor, if only to make teachers aware that they, themselves, operate with cultural value assumptions. Teachers' awareness that this value dimension exists helps them to recognize, understand, respect, and validate a perspective other than the individualistic one. Only by making this implicit values dimension truly visible, can we prevent the harm to children and families that may arise from conflicts between values of home and school.

Future Applications

Interest in the Bridging Cultures Project continues to build. Several professors in the College of Education at California State University, Northridge have requested that the teacher-preparation module be offered to their students. At the request of the Chairman of the Department of Educational Psychology and Counseling, a workshop for professors is being scheduled for the spring 1998 semester. Thus, the module is continuing to spread to yet wider audiences.

Final Note

In reality, individualism and collectivism represent a continuum rather than a dichotomy. People or groups cannot and should not be regarded as either completely individualistic or collectivistic. All cultures have elements of both, and the degree to which the members of even an extremely collectivistic culture, such as immigrant Latinos, maintain a collectivistic orientation varies greatly. It is influenced by level of education, socioeconomic status, particular historical events, and a host of other factors.

Many groups in the United States maintain an adapted blend of individualism and collectivism. For example, students from the course described in this document were required to write an essay about their cultural layers (prior to the Bridging Cultures

module). Students with families and ancestors from Armenia, Korea, Singapore, Poland, Russia, Mexico, and Japan described their cultures as deeply rooted in family responsibility. They also observed that the demands of schooling had pushed them to be more individualistic in many ways. Many of the Euro-American students lamented that they were unable to discern their own cultural layers. They felt "disadvantaged" because they did not see themselves as having a rich, identifiable cultural background like that of other students. They had difficulty recognizing that their own ways of thinking about family, school, and daily life *were* culture-based.

After the Bridging Cultures module, pre-service teachers, as demonstrated in Appendices Q, R, and S, noted the value of "sliding toward collectivism." Overall, these student-teachers bemoaned their stark individualism and sought greater collectivism in both their professional and personal lives. Likewise, our Bridging cultures teacher-collaborators moved from a more individualistic perspective to a more collectivistic (and balanced) viewpoint (see Appendix C).

We are not alone in recognizing that the values of sharing, helpfulness, respect for authority, and family are important. National and local leaders beseech our citizenry to build community solutions to problems, such as the high divorce rate, teenage pregnancy, and gangs, whose etiology may lie in excessive individualism. Recognizing and understanding the continuum of individualism and collectivism can reacquaint people with their current or historical cultural roots of interdependence and can quite possibly lead to greater social harmony in the United States in the long-run.

In the short-run, our goal is to help parents, teachers, and children understand the nature of the diverse cultural orientations represented in our multicultural society. Our ultimate goal is to provide educational opportunities that support both academic and family values.

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Appendices A, B, C, D: A Description of the Initial Bridging Cultures Workshops–1996

Appendix A[3]

Method

Participants

- Seven elementary teachers (four Latino, three Euro-American)
- From five schools serving predominantly Latino students
- In the greater Los Angeles area

Design and Measures

- A series of three workshops over the course of four months focused on the model of individualism and collectivism.
- Pre- and Post-Assessment scenarios consisted of different open-ended hypothetical situations that could be solved from either an individualistic or a collectivistic perspective.
- An exit questionnaire was used to determine changes in teachers' awareness and classroom practices based on the model.

Appendix B[4]

Results and Conclusions[5]

- Each teacher accommodated to new knowledge about cultural values, as evidenced by a shift from an individualistic orientation in the pre-assessment scenarios to an understanding of both individualism and collectivism in the post-assessment scenarios (See Appendix C).
- Teachers gained a better understanding of Latino families' collectivistic values and the individualistic values of the majority culture. They changed their views of parents and collaborative work (see Appendix D).
- Teachers reported changes in their instructional practices that they saw as accommodating to both the needs of school and of their students (See Appendix D).

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[3] From Rothstein-Fisch, Trumbull, Quiroz, & Greenfield, 1997

[4] From Rothstein-Fisch, Trumbull, Quiroz, & Greenfield, 1997

[5] Coding of the responses to the four scenarios was done on the basis of previous categories developed and tested by Raeff, Greenfield, & Quiroz, in press.

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Appendix C[6]

Changes in Teacher's Orientation to Problem Solving Based on Individualism and Collectivism

Value Orientation	Pre-Assessment	Post-Assessment
Individualistic (I)	12	3
Collectivistic (C)	1	8
Both I and C	0	3
Neither I nor C	1	0

Note: There were 14 possible responses on the pre-assessment and 14 possible responses on the post-assessment: 7 teachers times two scenarios each time.

[6] From Rothstein-Fisch, Trumbull, Quiroz, & Greenfield, 1997

Appendix D[7]

Cultural Awareness as a Result of the Bridging Cultures Workshops

- "I am more conscious of my perceptions and immediate reactions to others."
- "It has given me a greater understanding of why my kids tend to work together automatically."
- "I am much more aware of how strong the collectivist model is ingrained in my Latino students and how strong the individualistic model is ingrained in our curriculum, teaching methods, and society."
- "I feel less isolated and more heartened (less disheartened). Awareness of the model and the possibility of change is encouraging."
- "I am more aware of my individualistic tendencies. I've made efforts to connect more with parents."
- "I have a whole different perspective on culture and how it affects the decisions I made as a teacher. I see that my actions are culturally-bound also."

Applying the Principles of Individualism and Collectivism to the Classroom

- "I will use {knowledge of collectivism} in classroom management decisions and in my view and understanding of the parents' actions and views. Not to view parents as ignorant because they do not look at things my way."
- " I will modify certain things such as: conferences, helpers, collaborative work, relationships between teachers, parents, aides and administrators. Examining individualistic classroom policies or reexamining them."
- "Everyday I will be much more understanding and tolerant of my students' need to help each other and their families."
- "I plan on reforming my class so that it can be more collectively friendly with the freedom of expressing individuality. My reading and math journal groups are going to be much more group oriented."
- "I will think before I act or speak when dealing with conflict that may occur between students and also participate more from this perspective on a professional level at faculty meetings or just at lunch."

[7] From Rothstein-Fisch, Trumbull, Quiroz, & Greenfield, 1997

Appendix E

Outline for Bridging Cultures Pre-service Module

I. Introduction of the Bridging Cultures Workshop (15 minutes)

A. As a project involving: Patricia Greenfield from UCLA, Elise Trumbull from WestEd, Carrie Rothstein-Fisch, from California State University, Northridge, Blanca Quiroz from UCLA and 7 bilingual elementary school teachers

1. in three phases

a) Phase One: 3 workshops with 7 teachers

b) Phase Two: (underway)

1) parent-teacher conference workshops

2) dissemination of the model at conferences and workshops

3) classroom observations

4) module for pre-service teachers in training

a) Phase Three: activities and materials which can be applied to classrooms

II. Jobs scenario on overhead (5 minutes)

III. Discuss responses to the scenario (10 minutes)

III. Show graphs of School I and School II (5 minutes)

IV. Overhead of the three main differences between individualism and collectivism (5 minutes)

V. Examples (25 minutes)

A. blocks narrative

B. egg example

C. crayons example

D. parent teacher conferences

A. school breakfast

V. Seven Sources of home-school conflict (20 minutes)

A. relate the differences to the previous examples

B. caution about the continuum - people are neither completely individualistic nor totally collectivistic - it is a matter of degree or situation

C. Introduce the need for a bridge–common ground for parent, teachers and students

VIII. Goals: first awareness, then understanding, leading to improved teaching and learning (10 minutes)

IX. Questions and discussion (20 minutes)

X. Evaluations (10 minutes)

Appendix F

Overview of the Bridging Cultures Project

Despite a confluence of different cultural groups in the United States, teachers' understanding of how children develop, communicate and learn are shaped largely by a singular Euro-American cultural value system. Work by Greenfield and her colleagues suggests a theoretical model for child development, which includes two distinct value orientations:

- **Individualistic**
  - representative of mainstream culture
  - emphasizing understanding of the physical world through direct exposure to objects – often out of context
  - fostering independence

- **Collectivistic**
  - representative of many immigrant cultures
  - stressing understanding of the physical world as it enhances human relationships
  - fostering interdependence

Because the model has important implications for education, several researchers came together to explore and promote application of Greenfield's model. In the summer of 1995 a research team was assembled. This initial team included: Patricia Greenfield, Ph.D., Psychology Professor at UCLA; Elise Trumbull, Ed.D., Senior Research Associate at WestEd–a Regional Educational Laboratory; Carrie Rothstein-Fisch, Ph.D., a teacher-educator from California State University, Northridge; and Blanca Quiroz, a graduate student from UCLA with the experience of being an immigrant Latina parent and a former bilingual kindergarten teacher with the Los Angeles Unified School District. Soon the team was enlarged to include seven elementary school teachers, Marie Altchech, Stoner Avenue Elementary School; Catherine Daley, MFA, Magnolia Elementary School; Kathie Eyler, Hoover Street Elementary School; Elvia Hernandez, Ada S. Nelson Elementary School; Giancarlo Mercado, Westminster Elementary School; Amada Perez, MA, Mar Vista Elementary School; and Pearl Saitzyk, Westminster Elementary School.

Appendix F, continued

The Bridging Cultures Project: Three Phases

In **Phase One,** a series of three workshops promoted teachers' awareness of differing developmental scripts, with their implications for understanding immigrant Latino families' collectivistic system. The research question asked was: Could knowledge of the collectivistic and individualistic framework lead teachers toward greater understanding of children whose home values may conflict with school expectations? Specifically, seven teachers (see previous page) from five different elementary schools (now six) in the greater Los Angeles area attended three workshops at UCLA over the period of four months during the fall of 1996. Data (see Appendices A-D) showed that teachers' new knowledge about collectivistic cultures resulted in:

- **Understanding children and their families in new ways that bridge home and school cultures**
- **Improved classroom activities, emphasizing meaningful collaboration**
- **Increased reflection about the role of culture in thinking and learning**

Phase Two is currently underway with the help of all seven original teacher-collaborators as part of the expanded team. This second phase emphasizes dissemination of the first phase at workshops and conferences; development of materials to enhance parent-teacher conferences; classroom observations of the original teacher-collaborators; and a module on individualism and collectivism for teachers in training.

In **Phase Three**, additional materials will be developed to help teachers construct bridges between the individualistic values of the schools and the collectivistic values of many immigrant families. It is the *BRIDGE* between the cultures which is crucial; finding a common, shared connection which fosters the education and development of children, teachers, families, schools and communities. Publications, including a synthesis of the theory and research and a full report of processes and outcomes of the project will be published.

Appendix G

Example of a Scenario[8]

A scenario is a brief vignette that may demonstrate how differing values associated with a collectivistic or individualist orientation lead to different interpretations of the same event or different behaviors in the same circumstance.

It is the end of the school day, and the class is cleaning up. Salvador isn't feeling well, and he asks Emanuel to help him with his job for the day which is cleaning the blackboard. Emanuel isn't sure that he will have time to do both jobs.

What do you think the teacher should do?

[8] From Raeff, Greenfield, & Quiroz, in press

Appendix H

Distribution of Solutions to the Scenarios in Two Schools

Figure 1: Example of Cultural Harmony between Teachers and Families[9]

Figure 2: Example of Cultural Conflict between Teacher and Latino Immigrant Families[10]

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[9] From Raeff, Greenfield, & Quiroz, in press

[10] From Raeff, Greenfield & Quiroz, in press

Appendix I

Features of Individualism and Collectivism

Individualism

1. Representative of mainstream culture
2. Stressing understanding of objects and the physical world
3. Fostering independence

Collectivism

1. Representative of many immigrant cultures
2. Emphasizing the understanding of human relationships
3. Fostering interdependence

Appendix J

Whose Blocks?[11]

At preschool, an Euro-American boy was playing with blocks. Nearby, Jasmine, the daughter of immigrant Latino parents, took one of the blocks that the boy was not using, and began to play with it. The boy's response was to hit Jasmine, whereupon she began to cry. The commotion prompted a response from the teacher. The teacher reprimanded the injured, crying Jasmine, admonishing her not take other children's toys!

It just so happened that Jasmine's mother had been looking through a one-way window and observed the entire incident. She became terribly upset that the teacher not only failed to reprimand the boy for his act of aggression, but instead scolded Jasmine for something that is perceived as completely normal in her household: sharing objects. As an immigrant Latino parent, the mother felt that her child was the target of discrimination (Greenfield, Raeff, & Quiroz, 1996).

Interpretation of the Blocks Incident

Quiroz & Greenfield (in press) interpret this incident in the following way: "Jasmine's and her mother's interpretation of the block incident comes from the collectivistic view: the boy showed selfishness in refusing to share the toys, and then compounded his undesirable behavior with physical aggression.

In contrast, the teacher's reaction was consistent with the individualistic values of independence. Objects are the property of a single individual, if only temporarily, as in school. Hence, the teacher treated Jasmine as the primary aggressor because she took away a toy 'belonging' to another child" (Quiroz & Greenfield in press, ms. p. 44).

It is clear that not all teachers from the mainstream U.S. culture would respond as this teacher did. Many would focus on the undesirability of physical aggression or attempt to mediate the dispute in some way that acknowledges the needs of both children. Nevertheless, those with an individualistic orientation, with its valuing of private property, might see the boy as the original victim and Jasmine as the first perpetrator. In

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[11] From Greenfield, Raeff, & Quiroz, 1996

this case, Jasmine was not seen as the victim of the boy's selfishness, and her own legitimate need for rectification went unrecognized.

The values of the collectivistic culture of Jasmine were invisible to the teacher, while the underlying values of the teacher were invisible to Jasmine and her mother. This lack of understanding for each other's values resulted in misinterpretations about each other's motives and lead to conflict. In this case, Jasmine was confused about the behaviors of both her peer and her teacher, while her mother interpreted the attitude of the teacher as an act of discrimination against Latinos.

The default assumption is that the child needs to ask permission to use what is construed in the classroom as "personal property." In order for Jasmine to know that she needs to ask permission would require that she understand the assumption, i.e., that the toys belonged to the boy, if only for a period of time, rather than being shared by the group. Jasmine assumed that the blocks were for everyone. This type of cultural misunderstanding can and does lead to barriers in multicultural classrooms (Greenfield & Quiroz, 1996).

Appendix K

How Would You Describe an Egg?[12]

"A kindergarten teacher was showing her class an actual chicken egg that would be hatching soon. She was explaining the physical properties of the egg, and she asked the children to describe eggs by thinking about the times they had cooked and eaten eggs. One of the children tried three times to talk about how she cooked eggs with her grandmother, but the teacher disregarded these comments in favor of a child who explained how eggs look white and yellow when they are cracked" (Greenfield, Raeff, & Quiroz, 1996, p. 44).

Interpretation of the Egg Example

The first child's answer was typical of the associations encouraged in collectivistic cultures, where objects are most meaningful when they are used in connection with social interactions. In this incident, the teacher expected students to describe eggs as isolated physical entities. The teacher did not seem to value the object as it was used to connect people in social relationships.

The teacher in the egg example was unaware that her question was ambiguous. Children who shared the teacher's value orientation would assume that she was interested in the physical properties of the eggs, although she had not made this point explicit. However, those children who did not share the teacher's value orientation would make different assumptions. They would assume that she was interested in the object as a mediator of social relationships (Greenfield & Quiroz, 1996).

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[12] From Greenfield, Raeff, & Quiroz, 1996

Appendix L

Crayons in the Kindergarten Classroom[13]

"A teacher-mentor came to visit a bilingual kindergarten classroom. The mentor observed that the teacher had arranged the crayons in cups by color, all the red crayons in one cup, all the blue in another, etc., and that the class was sharing each cup of crayons. The mentor suggested putting each child's name on an individual cup that would contain multicolored crayons and would be used only by that particular child. The reason for doing this, the mentor said, was that it was very important for children to have their own property, because it made them feel good. She also said that this practice would help children take care of their own property and that it was only fair that children that took care of their things would not have to use the 'crappy' (her word) material of children who did not know how to take care of their things" (Quiroz & Greenfield, in press, ms. p. 12).

Interpretation of the Crayons Incident

The crayons incident involves the underlying value placed upon sharing and personal property. The kindergarten teacher, Blanca Quiroz, is an immigrant Latina parent herself, and her arrangement of the crayons was based upon her collectivistic orientation. When she responded to the wishes of the supervising teacher by rearranging the crayons, the children, largely immigrant Latino themselves, found themselves in a conflict between the sharing orientation which was familiar to them at home (and previously in school) and the orientation to personal property as suggested by the mentor teacher. Quiroz and Greenfield (in press) report that the children "did not care if their materials were misplaced, so their 'personal' materials ended up having to be rearranged by the teacher every day. It was not that the children were incapable of arranging their materials in a systematic fashion, because they had done so before. However, the category 'personal material' simply was not important to them" (Quiroz & Greenfield, in press, ms. p. 12).

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[13] From Quiroz & Greenfield, in press

Appendix M

The Parent-Teacher Conference[14]

In an elementary school serving a large population of immigrant Latino families, a teacher began her parent-teacher conference with the following statement about her pupil to the father:

"She's doing great, she's doing beautifully in English and in reading. And in writing, and in speaking" (Greenfield, Quiroz, & Raeff, in press, ms. p) The father responded with apparent discomfort, looking down at his lap. His subsequent response was to turn the conversation toward his son, also present at the conference, saying "The same, this guy..." (Greenfield, Quiroz, & Raeff, in press, ms. p.)only to be interrupted by the teacher's shrill voice, indicating her own discomfort with a changed focus of the meeting. As the teacher maneuvered the conference back to the child in her class, the father stopped responding to her comments.

Interpretation of the Parent-Teacher Conference[15]

"In this example of cross-cultural miscommunication, neither party did what the other wanted or expected. The father did not follow up on the teacher's lead to discuss the academic excellence of the student as an individual. Likewise, the teacher did not seem to be aware that the father's orientation was toward the academic merits of the family as a unit" (Greenfield, Quiroz, & Raeff, in press, ms. p. 16).

The discord between the two adults results from differing cultural value systems. The parent's collectivistic orientation–to maintain the family as a unit – conflicted with the teacher's individualistic orientation to single out the student. "The potential negative impact on home-school relations is intensified by the lack of acknowledgment of any communication problem throughout the conversation itself. There were no attempts at conversational repair to remove the basic misunderstanding. Unaware of the nature of the conflicting values guiding his/her parents' or teachers' expectations, the child experiences

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[14] From Greenfield, Quiroz, & Raeff, in press

[15] From Greenfield, Quiroz, & Raeff, in press and Quiroz & Greenfield, in press

Appendix M, continued

only the tensions between the two influential developmental figures" (Quiroz & Greenfield, in press, ms. p. 8).

Appendix N

School Breakfast and School-wide Cross-cultural Misunderstanding[16]

There had just been a major crisis involving the federally funded school breakfast program. The problem, as seen by the school, was that immigrant Latino mothers were accompanying their children to school, bringing younger siblings, eating the school breakfast together with their children, and, as a consequence, eating food that "belonged" to the school-aged children. When the school tried to stop families from having breakfast with their children, by locking them out of the school yard, there was a major blow up. Latino immigrant parents who had previously not been involved in school affairs suddenly became activists (Greenfield, Raeff, & Quiroz, 1996).

Interpretation of the School Breakfast Example

School personnel, who felt strongly about their position, were astounded at the reaction of the parents. School officials failed to understand that it is a natural part of a child's life to eat with the family. They needn't have seen it as a parental invasion upon a school policy.

How do we expect parents to participate when we do not make them feel welcome? Consider the large school sign at that school saying "Only students are permitted in eating area." Teachers and administrators need to be aware of how their messages may be perceived from a different cultural vantage point and cultivate ways to facilitate a shared understanding.

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[16] From Greenfield, Raeff, & Quiroz, 1996

Appendix O

Seven Sources of Home-School Conflict[17]

1. The child as part of the family unit vs. the child as an individual.

   Examples:

   Parents had difficulty understanding why children should not eat with the family in a school breakfast program. Likewise, parent-teacher conferences can be affected by differing expectations for child development (Greenfield, Quiroz, & Raeff, in press).

2. Sharing vs. personal property.

   Example:

   Sharing can be perceived very differently from two cultural orientations, where one child believes all materials are shared by the group and others believe that once they begin to play, the toys or materials "belong" to them. (Greenfield, Raeff & Quiroz, 1996; Quiroz & Greenfield, in press.)

3. Helpfulness vs. independence

   Example:

   In research by Greenfield and colleagues, Latino immigrant parents generally thought that a child should help a sick classmate, regardless of the demands of his own classroom job. In contrast, teachers and Euro-American parents believed that the sick student should not infringe upon the rights of a classmate, who had his own job to do. (Raeff, Greenfield, & Quiroz, 1995/in press).

4. Praise vs. criticism

   Example:

   In collectivistic systems, criticism is valued as a feedback mechanism that encourages normative behavior. Individualistic systems highlight the value of praise to maintain positive self-esteem. In parent-teacher conferences, where the parents were immigrant Latinos, there appeared to be more conversational harmony when teachers

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[17] From Quiroz & Greenfield, in press

offered critical suggestions rather than praise; these were more congruent with the parents' values. (Greenfield, Quiroz, & Raeff, in press).

5. Cognitive vs. social skills

Example.

A simple question asking children to describe eggs resulted in very different responses. One individualistic student used a cognitively oriented decontextualized description while a collectivistic student focused on the object in a social context (Greenfield, Raeff, & Quiroz, 1996).

6. Parents' role vs. teacher's role

Example:

Latino immigrant parents saw boundaries between home and school. Cognitive skills were the teacher's responsibility at school. Parents did not want to teach at home. Rather, they wanted to maintain their jurisdiction as socializing agents without direct intervention from the teacher (Goldenberg & Gallimore, 1995; Greenfield, Quiroz, & Raeff, in press).

7. Oral expression vs. respect for authority

Example.

Parents with a collectivistic orientation believe that children should listen to authority figures rather than display their knowledge through talking in their presence. Teachers value displays of oral language skills, knowledge, and critical thinking skills. Examples from report cards indicate that schools tend to favor one type of communication over the other. (Quiroz & Greenfield, in press).

The research suggests that there are two very different orientations to preparing children for school. One way to prepare children for school is collectivistically. In this way children are taught to be quiet, listen, pay attention, and show respect by not talking (Quiroz & Greenfield, in press). Another way to prepare children is individualistically. In this model, parents tell their children to speak up, ask questions, and let the teacher know what they need (Delgado-Gaitan, 1994).

Appendix P

Evaluation of the Bridging Cultures Pre-Service Module

1. In what ways did this module contribute to your understanding of culture and schools?

    - Was there enough time?
    - Was it too theoretical?
    - Were the examples concrete and representative of recognizable home-school conflict?

2. Did the model of individualism and collectivism excite a spark in you?

    - What is the relevance of the model for you?
    - How can you apply the model to yourself and your work?

3. Please comment on the following aspects of the module:

    - What contributed to the success of this module?
    - Was it well organized?

4. Please comment on the pacing of the module and discussion.

5. Assess the

    - Clarity of the module and presenter
    - Enthusiasm of the presenter
    - Applications for the future.

6. What experiences have you had which might contribute to a growing index of operationalizing the model to school settings and contexts? These experiences can be from your own personal experience or those you have noticed in schools or family-school conflict. (Please respond on the reverse).

7. Optional

_____ _____

Name Date

Appendix Q

Quotations from the Exit Evaluation

"It seemed to bring everything into perspective and made excellent sense...the whole idea and background of collectivism and individualism and why that affects schools... I think there is a strong need for this subject in a course such as this."

"We need to be aware of this in order to help our students and enrich their lives. Good examples. Opened my eyes."

"I could really relate to [the model] because I've been the student having conflict between school and home. It felt good to know that more people thought similar to my upbringing and could actually put into words that made sense to others. I think having the situation explained to us first and seeing the results later was very helpful." (Reared until age 10 in Cuba.)

"The model of individualism and collectivism is of great interest to me because I am sure when I am hired as a teacher I will come into contact with similar experiences. This offers me a new perspective. The striking examples mentioned in class offered a clear view of the different developmental scripts."

"[I will] be more aware of cultural backgrounds and ways of relating to students and parents. [I will] Encourage Euro-American children to become more collective and from other cultures more independent with an understanding of both to bring them into common ground comfortable for both."

"There are so many different theories mentioned in various courses, but to be given enough information and examples of one really makes it approachable, interesting and sparks a want for more. I will consider these when working with children and when evaluating parent involvement and interaction as well as in relations with co-workers."

"This helped unite several fragments. It helps explain why certain children act or react in the way they do."

"I can relate the model to my classroom experience–to understand my students and work on communication. Almost all of my students are Latin immigrants. I will remind myself daily (almost daily) that my students have a different background than me and are motivated by different things."

"This model will make me look at myself and evaluate, then look at my work and evaluate how I handle myself."

Appendix Q, continued

"I have always been interested in the conflict between the individual and society. Thinking America has become too fragmented in subcultures–and individual needs grossly out weigh the collective whole. It clarified and articulated some confusions I have with my Latino friend."

"I'm an extremely individualistic person, many of my students are not. I may try to find ways my students can work together to reinforce each other and work more with the class as a group."

"I have been trying to incorporate this kind of model in my work as well as personally. Learning more about it will help me explain it to other people."

"Having an understanding of this model will help give me insight so I can be more emphatic [empathetic] to people's differences."

"When I become a teacher, I will try to understand the population of children and their culture. On a personal note, we are a collective family. On an educational note: it gives me a greater understanding into the conflict of parent and school."

"[The model] relates directly to how one interacts not just in the classroom but everywhere with people who practice collectivism. I will listen to the parents based on what I have learned about collectivism and will present information differently."

"It reinforced some of my common sense suspicions about how knowing a person's culture can aid in teaching them."

"To serve our student better with both priorities, should be aware and open to differences and try to find some mid-ground where both parties are content."

"I have heard of this before but it was nice to be refreshed. I need to be aware of different cultural patterns and to match my communication (verbal and non-verbal)."

"It made my understanding more clear. It's a topic that generally comes up in social conversations with my friends and husband. Some of it holds true to my own personal philosophies."

"It is a new concept for me in relation to contact with other cultures. It helped me to take one more step beneath the surface of relating to others. It will help me understand or at least be open to bridging rather than judging."

Appendix Q, continued

"I am better aware of cultural differences. I was not aware that teachers could offend by promoting individualism. In the future, I may be faced with other cultures and word choice will be important. The examples bring in the relevance."

"I see the individual attitude I come from and must be mindful of those who come with a different perspective. I can use this model in my classroom and in our family. I would like to study the model further."

"[The model is] very understandable and relevant. Examples were clear and very pertinent. It is helpful in dealing with others–to be aware of their needs... What I liked best was its conciseness of much theory."

"I can see new ways to mix my culture with the students and parents."

"What interested me most about the lecture was the notion that most of us have preconceived ideas regarding the way we think people want to be taught/treated. For example, I was surprised that the Latino culture does not value being *"outstanding."* I assumed that every parent would love to hear a teacher exclaim how their child stands above the rest. After learning how [different] cultures value helpfulness and collectivism rather than competition and individualism, I have acquired a heightened respect for their culture."

"It was helpful, important to have this knowledge when dealing with parents and to learn more about different cultures."

"It put some of my past experiences into perspective. This model will allow me to be more aware and recognize some cultural differences."

"There is a lot to learn about the thinking process of other cultures. [I have] Awareness of potential for misunderstanding and the value of other cultures perspectives."

"This would be so useful for teachers to be educated on this so we can apply it in our classrooms. We are constantly being informed on how cultural differences affect student learning. This module gave me actual ways of handling these differences."

"I was raised to be individualistic, but I wish I was raised in more of a collectivistic way. I would like to be a bridge–as a teacher, be sensitive to the whole spectrum."

Appendix Q, continued

"Well I think it is very eye-opening to understand the differences and I will be excited to see how both are used and if in harmony."

"Information is relevant only when I can take it back to the classroom–which I could with this information. In talking with Hispanic parents I can be more aware of why they may react the way they do."

"[It] Leads to a greater understanding of the different perspectives I should be looking at in my classroom."

"It allowed me to understand a specific incident that occurred to me. It will help me analyze my reactions and it will help me analyze my teaching and allow me to be a better teacher. It will help me in my self-reflection enabling me to know when I'm behaving individualistically and why I react the way I do and why others (students) react in their ways."

"I teach ESL and find many cultural differences specifically related to individualism and collectivism. [I will] keep my eyes open and be culturally sensitive to my students."

"I will try to practice more collective practices after having studied it by helping others working in groups."

"It makes me aware of how students come to school with different attitudes and expectations. I can appreciate the differences among people."

"I have gained a fuller understanding of where students are coming from."

"It clearly explains the major differences between cultures. I am able to understand why my Mexican-American boyfriend and I thought so differently about everything including education. I think it will be extremely helpful when working with children and parents from different backgrounds."

"Even though I've been exposed to these cultures, it is from the outside in. I feel like I got a clear view from the inside."

"Definitely made me think about how to change my approach in the future as teacher and things to be aware of that I would not have thought about."

Appendix Q, continued

"Good at giving personal awareness and understanding where students are coming from."

Three comments were somewhat vague but positive:

"By understanding the differences, I will try to bridge the gap between the two. It was very informative, interesting and wonderful. I'm glad that I've learned a lot from this presentation."

"The concrete examples and the historical background [contributed to the success of the module]."

"When I teach, I will integrate it."

One student had some apparent concerns that the model could be misinterpreted or misused:

"I don't believe individuals, regardless of their background, neatly fit into each category. I feel I have traits from both individualism and collectivism. I'm sure most people feel this way."

Appendix R:

Description of the Most Salient Parts of the Bridging Cultures Teacher Preparation Module: Three Weeks Post-Module

The most helpful, insightful aspect of Bridging Cultures was the way in which Individualist and Collectivist groups view the child. Obviously the Individualist views the child as an individual, but I had not considered the collectivist view–the child within the context of the family.

Secondly, praise to boost self esteem versus the collectivist who will criticize behavior to attain normative behavior. This can be very important to know when meeting a parent and praising (erroneously!) his child when this may be interpreted as non-normal behavior.

The notion of ownership versus sharing was a third quality of difference that I had not considered. Your example of {the child} attempting to "share" toys was a vivid reminder of the importance of being aware of this difference.

Competition for grades and attention is an individualist quality. Like that is the drive for independence versus interdependence, which collectivist culture would stress. All of these differences are vital to consider when dealing with other individuals who may or may not share your viewpoint. All will heighten understanding.

The most salient points of the BC Framework:

1. The striking differences between collectivism and individualism were very interesting because the examples were very familiar.
2. The goal of having a deeper awareness of the differences in cultures and recognizing that this awareness will affect a teacher's work in the classroom in a very positive way.
3. The differences between different cultures has such an emotional effect on people. I got this from the example given in class of the boy who told the girl that what they were playing with was his.
4. It is such a collaborative effort that included researchers and teachers.
5. I was interested to hear how people answered the beginning problem of the boy who wasn't feeling well. People had many different ideas that reflected collectivism and individualism.

One of the most interesting things I learned from the BC model was the concept of individualism vs collectivism. The insight into the ways that other cultures think was exciting. The concept of ownership vs sharing was interesting. Learning in a social context was also new to me. The example of the teacher asking about an egg, and the child starting to tell the story of her grandmother cooking was an important insight for me. Also the saying "the nail that sticks out gets pounded" is so different from the achievement praise orientated way in which I am in. I also thought it was important to be aware of the differences in what the teacher's role is perceived to be. In our society, the teacher is a guide to help children learn. In other societies the teacher is considered to be the authority.

1. individualism vs collectivism; 2. facts vs social context learning
3. private ownership vs sharing; 4. praise vs negative criticism
5. role of the teacher

The BC model is based on the concept of individualism and collectivism. Individualism involves mainly the viewpoint of white-European thinkers. Collectivism refers to the viewpoint of immigrants. The key points of these view can be stated as follows:

Individual	Collective
Child as individual	child as part of the family
Objects belonging to person/school	objects for everyone to use
Work independently	work to help group
Teacher as public servant	teacher as authority figure
Praise- good self-esteem	criticism – make sure the child doesn't stick out

Before hearing about BC, I never separated individualism and collectivism. The distinction was so basic but really opened new light. I am looking forward to the third phase-implementation in the classroom, for my personal use (hopefully in the next two years).

The most salient parts of the BC Model are the list of the characteristics of the individualistic and the cooperative viewpoints. The examples given when the model was presented and the realization of how these differences can affect a student's success in the classroom. They were most salient to me because they were concrete examples of the model. I find myself thinking about the model when I observe behaviors of people from other cultures. What I may have previously considered as "rude" behavior makes more sense now when I look at it from the perspective of the "cooperative" outlook. From most important to least important:

Possessions vs sharing ; Individualism vs interdependence; Cognitive skills vs social skills; Praise vs criticism; Understanding the physical world vs understanding human relationships

The most salient points for me are the understanding that our culture is individualistic and many immigrants are collectivist. This allows me to see life from their point of view and their role as opposed to mine. For example, I was talking to a student and mother and I said "Oh, I met your son's teacher and she is really nice a really a good teacher" She did not say anything but "oh", i.e. the parental role vs the teachers role. This is the teacher's role, to be nice and a good teacher. Also the ideal of finding a point of commonality, a bridge between our cultures would be helpful for all people: teachers, students and families. It would make life more rich and interesting with each other. The effects of culture on learning is also important. Because in order to teach effective, we must understand how children learn and are diverse.

In order of importance are: 1. most immigrants are collectivistic, 2. we are individualistic, 3. the bridge, 4. the effects of culture on teaching and learning

The five most salient pares of Bridging Cultures for me were:

1. I never realized how biased and Euro-American based all our teaching is–i.e. our limited view of the motivating factors that influence and guide learning in other cultures.
2. Individual differences between collectivistic cultures
3. Our preoccupation with possessions
4. The different family values in our students
5. The enormous benefits we all can achieve by valuing, accepting, and building upon the strengths/gifts of various cultures in our classrooms.

I found the BC model to be very insightful. I had not really given much thought to "us vs them", with regards to how differently our mainstream culture views things as compared to most minority cultures. The following components are ranked in order of importance to me.

1. Individualistic society views the child in school as the parent's responsibility vs collectivistic cultures viewing it as the teacher's responsibility.
2. Individualistic view of cognitive importance vs collectivism view of social importance
3. Individualistic emphasis on independence vs collectivism's emphasis on interdependence
4. Individualistic society's use of praise vs use of criticism by collectivistic societies.
5. Individualistic view of possession of objects vs importance of sharing in collectivism.

I ranked #1 the most important as it most directly relates to me as a teacher. It's important to know what expectations I should have with regards to homework and other school related activities when it comes to some minorities. I think it will help ease my frustration, and assist me with some possible strategies to "bridge" the gap.

I recall when you discussed the model in class I had an insight that had eluded me for 23 years. My husband was born and raised in Iran which is far more collectivistic than the Untied States. Through all of our years together, he has made it clear that there is no need to thank one another within the family–family is there to help one another. Now my family background is based here in the United States. Members of my family always thank one another for any help or courtesy. I really did not understand why my husband thinks the way he does on this subject. Well, I now better understand which helps despite my negative feelings I may have in that situation.

The five most salient parts of the BC model for me include the awareness that:
1. immigrant cultures value collectivism vs individualism.
2. the conflict that students experience between home and school values
3. the meaning and value that collectivism can contribute to a class.
4. the mainstream value of American education is individualism
5. the conflicts that can arise in parent/teacher conferences due to differing social and learning values.

These five concepts are ranked in order of importance even though I think they are all extremely important. I agree with Vygotsky regarding the importance of social support and language in cognitive development growth. I also agree with Bandura regarding the influence of environment as well as personal beliefs and expectations on behavior and learning. Therefore, a student's academic success is influenced not only by the classroom environments and attitude of the teacher but also by the cultural beliefs regarding education and human relationships which are established in the home. Thanks to the BC model, I now understand how important it is not only to be aware of cultural differences, but also the necessity of acknowledging and assimilating these differences in the classroom.

The most important part of the BC model was the way it addressed the differences between collectivism and individualism. I had no idea that the USA was so individualistic and I did not know the concepts of individualism which are: child seen as individual, personal property, role of parents, and the importance of oral expression. These all create a student which is more isolated. I believe that collectivism is more positive. For example, the child is seen as a part of the family, value placed on sharing, helpfulness is positive, it is the teacher's role not parents to teach, and need to respect elders. I believe the most important aspect of BC project will be ways to address how to become more collectivistic in teaching.

The most salient point about the BC model for me is that parents may have far different values for their children than those that public schools have traditionally embraced. Once that is understood, it goes on to examine the differences, so I think that the second important point to remember is that differences do not necessarily imply that one set of values is more or less worthwhile.

That leads to the third point, namely that teachers must incorporate and accept broader viewpoints than their own (for example, the girl when speaking of eggs, segued into a story about her grandmother). This is of course nothing more than valuing and learning from others. (continued)

(cont) The fourth point would be the watch, listen, ask, diagram, which can clue the observer in to what is actually transpiring and to whether any intervention is actually necessary.

And fifth, I think children need to be praised for not only skills representing mainstream values that they're attained (e.g. cognitive skills and oral expression) but also for more collectivistic skills such as respecting authority, sharing and helpfulness. When a teacher can model a bridge and accommodate and build on the different cultures in a classroom, I think all the students are enriched.

The most important part of the BC framework was seeing the individualism vs collectivism disharmony. The idea of understanding physical objects by direct exposure is something I took for granted. I always thought that dealing with an object was the important part. I did not realize that people thought so much about how an object is used in relationships. It is something to consider when asking children to describe what an object is. Also, sharing vs personal property was interesting. I would think that sharing was just being nice. Being possessive was either hogging something or holding on to needed resources. Why share if you are counting on a resource? Next, praise vs criticism was very important to learn about. I would think that all praise was good and effective and very little criticism could really be called constructive. It helps my mom and I to better understand how my dad was raised. He was criticized more than praised when in our US cultures, we would think that his behavior deserved the reverse. This seems to be linked to independence vs interdependence. My mom figures that the criticism was my dad's father's way of keeping him, he might feel like deserving independence. This way if he was criticized for not bringing enough money home to his family, he would work even harder so that this family could benefit. As a teacher, I can try to be more aware of how to use praise and criticism. I never knew this was all based on culture and not just the family environment.

1. praise vs criticism
2. independence vs interdependence
3. direct exposure vs human relationships
4. personal property vs sharing
5. individual vs collective-group

The child working for a group vs themselves is also insightful. At first glance, a child who helps the group is just caring and helpful and the individualistic person is quiet. But, I have learned that a child may be quiet for the group. They do not want to show off because it was not valued to stand out in their culture. When I'm quiet in a class, it is because I may know the answer, but I let others answer and have a chance. I do not

consider it based on home culture, but school culture. No one likes the know-it-all kids. I never cared for the show off.

From this module, I have learned how individualistic I am and my culture is. I have also seen how my dad's Mexican culture is more different than our US says. Individual vs collectivistic does not just involve economic positions, as it is the only way I'd considered them before.

Appendix S

Most Valuable Things Learned in Educational Foundations of Learning, K-12[18]

Fall 1998

Number of responses	Concept
23	Bridging Cultures
14	Gardner's theory, Classroom organization
13	Motivation
11	Constructivism
8	Metacognition, Focus on individual needs, Reflective practice, Social learning theory, Assessment: formal/authentic
7	Developmental Models, Maslow's theory, Steps for effective teaching
6	Learning contexts and examples, Use of praise, Classroom observations
5	Piaget, Behaviorism
4	Classroom management, Learner-centered classrooms, Meaningfulness, open-ended questions, Bloom's Taxonomy, Communication, High expectations, Scaffolding, Information-processing
3	Lesson planning, Baseline information on pupils, Problem Solving, Successful discussions, Rules of discipline
2	Classroom rules, Disabled students, Attitude of teachers, Good feedback, Wait-time, Cooperative learning
1	Teacher's health, Checking for understanding, Enthusiasm, Flexibility, Test construction, Goal setting, Erikson's Theory, Individual Educational Program for students with special needs, Concept webs, Checking for meaningfulness, Instructional alignment, Attention to learning, Theories in general, the instructor as a role model, Learning takes time, Role of authority, Physical health of students, "With-it-ness" (i.e., knowing what .is going on in the classroom at all times).

[18] On the final exam for the course, Educational Foundations of Learning, students were asked to indicate the five most valuable things they learned in the course and cite an application of how this might be used in the classroom. N=54 respondents with five items each, written in essay format.